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The Edinburgh Review, in an article of which Mr. Brougham is understood to have been the author, attacked Lord Lyndhurst for his incapacity as a Chancery lawyer. How is Mr. Brougham, who never in his life held a brief in the Court of Chancery, a whit more capable than his courtly predecessor? and who, moreover, had not a high character as a sound and practical common-law lawyer. He is now to preside in a court where such men as Sugden and Horne practise. Erskine and Lyndhurst, singular specimens of incapacity upon the Chancery bench, should warn the government against the folly of appointing to the highest and most difficult judicial situations, mere *nisi prius* advocates, be their eloquence never so brilliant—their political talents never so splendid. The office of Chancellor should be given to him who has proved himself to be a thorough black-letter man, and political honors should be reserved for him who has shown himself to be a statesman. Mr. Brougham by accepting the seals has lowered his reputation, and testified but too clearly that he is fully sensible of the secrets of power. He has accepted a situation for which he is at present incompetent, and he has done the very thing for which, most unsparingly and bitterly, he reproached others. His friends say in his defence, that he *has consented* to become Lord High Chancellor of England merely in order the better to carry into effect his own measures. We trust sincerely this may be the case, and that he may now devote the patronage of his office as he has heretofore done the powers of his mind—to the spread of knowledge and the encouragement of learning.

It is said that Earl Grey wished to have made Lord Plunket Chancellor of England—a glorious tribute to his commanding talents—but that the *indignation* of the English bar promised to render such an arrangement impracticable, nor should the sentiments and feelings of such a bar be despised. The lawyers of England include among their members some of the noblest characters in the country. Amidst their multifarious and important avocations, the interests of letters have never been forgotten; they watch over the publication of quarterly, monthly, and weekly periodicals for the improvement of the people; they have founded noble institutions, and their highest boast is, that if they were dead to-morrow their names would be recorded in the annals of literature. If our Irish barristers, even at the humblest distance, would follow their example, instead of disturbing the country by foolish clamour, Dublin would be a different capital; and if they wish well to the literature and literary character of their country, they should to the utmost of their ability support it. It will not do to shake their sagacious heads as they walk home from court, saying that nothing will succeed in Ireland, when to ensure that success, some among them would not speak a kind word or spend a single shilling.

CRITICAL NOTICES.

The Gospel according to St. John, in Irish; with an interlined English translation; and a Grammatical Praxis on the Gospel according to St. Matthew in Irish, accompanied with a short introduction to Irish pronunciation, and an appendix consisting of familiar conversations. For the use of Students. By Owen Connellan, Transcriber of ancient Irish manuscripts to his Majesty. Tims, Dublin; Hamilton and Adams, London—12mo.

There has always been a kind of Freemasonry about the Irish language; very few but those of whom it was the vernacular tongue, and generally otherwise un-

educated and ignorant, have given the necessary attention to acquire even a smattering of Irish, and no one has yet understood it perfectly. For this reason, little has been done towards supplying elementary books; beside grammars, there are but one or two; and the low Irishman who has learned to read his own language, considers himself too profound a philomath to condescend to make others as wise and great a scholar as himself, if he were able to teach. We are gratified, therefore, in no common degree, with Mr. Connellan's production, which is really the most useful book ever published on the subject; and we are also pleased to

observe his very respectable list of subscribers, because it shows that the subject has many friends and supporters.

Considering the Irish the purest specimen of the language of the Celt found in Britain and Central Gaul by Cæsar; and that it is the key to the antiquities and nomenclature of that most interesting portion of Europe, we trust that it will soon be studied by men of enlightened, cultivated and liberal minds, unbiassed by the bigotry which is manifested in most of the works hitherto published by the initiated, whose sole object seems to have been to colour every part which militated against their own narrow views; and have been foolish enough to imagine they became anti-national if they told the truth. Mr. Connellan was appointed by our late Sovereign to copy the ancient Irish MSS. in the library of the Royal Irish Academy for the Royal Library; and we are glad to hear our present gracious and deservedly popular sovereign has continued his royal patronage.

Mr. Connellan's introduction to Irish pronunciation, is concise and clear, and contains, we think, nearly all the necessary information on the subject. Of the Gospel of St. John, it is only necessary to say he has adopted the Hamiltonian method, which is decidedly the readiest way of acquiring a language—and we think it well done. His Praxis is also clear and satisfactory, as are his familiar conversations.

We perfectly agree with Mr. Connellan, that as there is considerable variance in the Irish of the different provinces, that if possible, the Scriptures should be revised by an individual from each, or one sufficiently learned in the variance. But hitherto this has been impossible, because so few, if any have been qualified for the task. We regret to find the edition, printed last year in Dublin, so stigmatized by Mr. Connellan; he says, "*it so abounds, in almost every page, with errors in orthography and syntax, as to excite feelings of regret, that the laudable zeal which gave it birth was not more effectively directed.*" We believe that a late eminent Irish scholar was the superintendant of that work, with the assistance of a learned and worthy gentleman of high literary reputation. If Mr. Connellan is correct in his criticism, it makes us more and more anxious that the Irish language should be cultivated, in order that the word of life may be placed in purity before the inhabitants of this benighted land.

We regret we cannot approve the topography of this work, which is much in the *old Irish style*.

The Evils and Remedy of Intemperance.
By Professor Edgar.

From among a number of publications of the Temperance Society, sent to us during the month, we select this one as the

best and newest. There is in it, along with some specimens of special pleading, much of solid argument and sound sense; much of impressive statement, and of manly vigorous appeal. We do not remember to have seen the plans of the *Abstinence Societies*, (for so we must still beg leave to call them) so ably and thoroughly advocated in any of the pamphlets they have previously put forth upon the subject. In none have objections been so soundly stated, and so fairly met. We will honestly confess, that we rose from the perusal of these pages "*almost persuaded.*" We cannot yet, however, subscribe to all, as gospel, that Mr. Edgar and the Temperance Societies are pleased to dictate. One object, indeed, that they have professedly in view, is to bring the subject under discussion; to put their principles to the test of argument; persuaded that being based on truth, and promotive of the real welfare of the human species, they must ultimately win the day. Such is the result we should desire, and on this ground would we be happy to meet them. And though in their publications they do give very hard names to temperate people, and by asserting them to be the great promoters and patrons of drunkenness, and representing them as in some sense worse than the drunkard himself, almost frighten any sober man from taking up the cudgels against them, we would even dare to run a tilt for a few seconds with this their unvizzored champion. The abstemious professor sets out with proving, for instance, what nobody that we have ever met with, will presume to deny, viz. that the members of Temperance Societies are at liberty to abstain from whiskey, if they please. We grant, that they are not only at perfect liberty to abstain from whiskey, but also from wine, and beer, and tea, and coffee, and any other of the good things of this life, that they think proper to put down upon their list of things forbidden; and that, provided they do not injure their health thereby, no individual has any right to find fault with them for their abstinence. But then, if they choose to *abstain*, are they therefore authorised to misrepresent and vilify with the imputation, of encouraging drunkenness, those who make a moderate and temperate use of those varieties of beverage, and do not feel themselves called upon to the exercise of a total abstinence, to which no law, either human or divine, imperatively binds them. Were we disposed to try the theological professor with his own weapons, we should feel inclined to ask him, whether John the Baptist, who acted on the principle of entire abstinence, ever represented our Saviour as the patron and encourager of drunkenness, because "*he came eating and drinking,*" or whether from the spirit manifested by the worthy professor, the